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The Poore mans

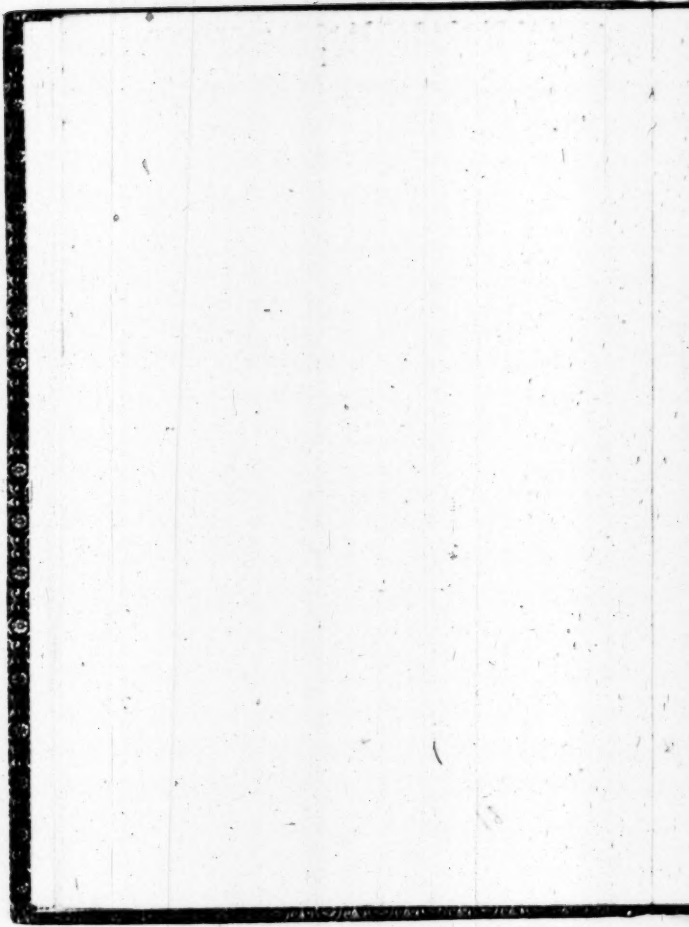
**Iewell, that is to say, a
*treatise of the Pestilence.***

**Unto the which is annexed a declaration of the
vertues of the hearbes Carduus Benedictus, and Angelica: whiche are verie medicinalle, both against the
plague, & also against
many other diseases.**

*Gathered out of the Bookes of
diuers learned Physicians.*

**¶ Imprinted at London
for George Bishop.**

ANNO. 1578.



TO THE RIGHT
Honorable, Sir Thomas
Ramsey, Knight, Lord Maior of the
Citie of London, Thomas Brasbrige
wistheth continuall and god-
lie prosperitie.

Right Honorable, as
you beeing the Head,
and Gouvernour of the
Citie, are carefull, and
painful, for the preservation of the
health, and wealth thereof: so if
euerie member, and inhabitant be
readie to doe that he may, & ought
to doe: your care, and paine, may
take the better effect. For the head
deuiseth, and provideth for all the
bodie: but the hands, feete, mouth,
Stomache, and other partes serue
it, as God hath ordeined: by whi-
che meanes it continueth in liue-
ly estate, so long as God hath ap-
pointed. So I beeing one of the

THE EPISTLE.

least members of the Citie, haue taken paines to penne a short treatise of the Pestilence: wherewith it is oftentimes annoyed: being perswaded, that if it be generally receiued, it may do much good, for the preservation of the Citizens, and other inhabitantes, from the daunger of this disease. Therefore, I haue thought good to present it vnto your Honor: not doubting, but as your office moueth you to be carefull, & you are careful according to your office: so you will haue care to publish this little Booke, so farre forth, as you shal vnderstand by your owne iudgement, and by the aduice of other, both wise, & learned, that it may profite the Citie: vnto the which, and vnto the whole Realme, I wishe continuall health, and godlie quietnesse: and vnto your Honour, perpetuall & true felicitie.

To



To the Reader.

EOr as much as the famous Cittie of London, (where I am an inhabitant,) is estsoones infected with the daungerous disease, called the Pestilence, to the hinderance aswel of them that are cleare, as also of them that haue the sicknes in their houses: I (vn-derstanding that the hearbes *Carduus Benedictus*, and *Angelica*, are preser- uatiues, and medicines for this, and many other diseases,) haue thought good to gather out of the writings of learned Physicians, a treatise of the Pestilence, annexing therevnto the vertues of the saide hearbes, to the vse and commoditie of Londoners, and

A. iij.

all

To the Reader.

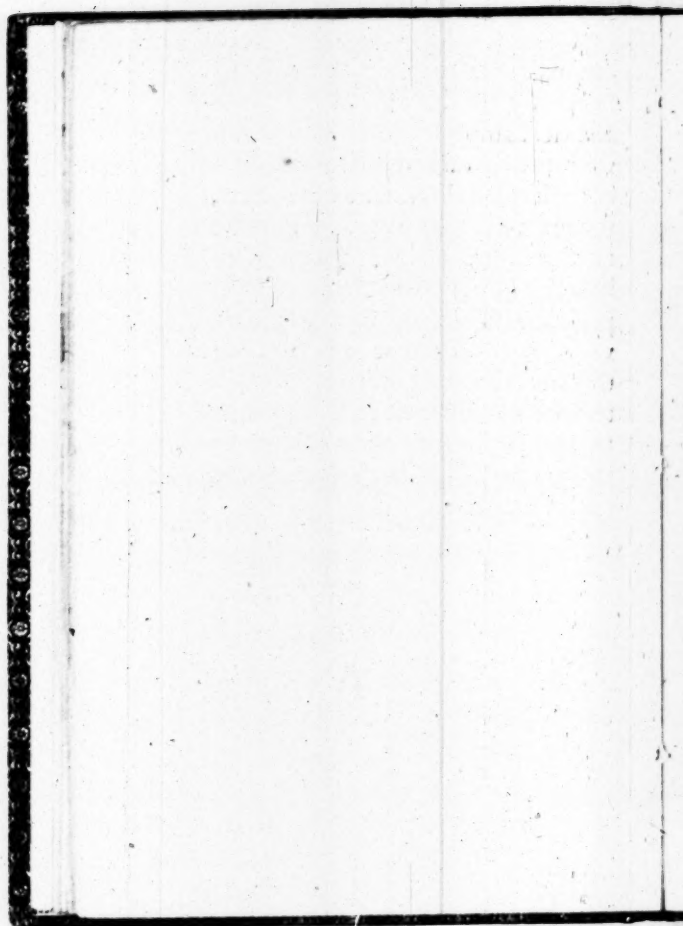
all men elsewhere, that shal haue need of them. The vse of the hearbe, and the like treatise hath beene set foorth before time(I graunt) both in Latine and English : but in diuers bookes, separately the one from the other: The one in hearbals, conteyning besides, y^e properties of many other hearbes: the other most cōmonly in bookes, conteyning medicines for a great number of diseases : and therefore more costly, then that euery man could buy them. But I haue ioyned the vertues of these hearbs with the treatise of the pestilence, without the addition of any further matter : and haue set them foorth more perfectly then euer they were before in any one booke, & that in a few leaues of Paper, not heauie to bee carried, nor long to be read , nor deare to be bought. For besides y^e properties of many hearbs, & medicines for a greate number of diseases, euen in this treatise of the pestilence, I leaue
out

To the Reader.

out many preseruatiues,& medicines too costly for them that are of small abilitie: hauing respecte to the poore: who as they cannot haue the counsel of the learned Physician, at all times, when they neede: so are they not able to take those things which commonly are by him, in woordes, or writing prescribed. Therefore (gentle Reader,) whether thou be riche or poore, take this my labour in good parte, & vse it to thy comoditie, with thankesgiuing to God, as the Authour of all thinges that are healthfull, both to the bodie, and to the soule.

T. B.

A treatise



A treatise of the Pestilence.

1

The first Chapter sheweth the first
cause of the disease.



De treating of the dis-
ease called y^e Plague
or Pestilence I mind
not to be ouerlong, or
curious, as they that
write exquisitely &
perfectly of the mat-
ter: onely I wil sette downe a fewe thin-
ges, necessarie, and sufficient for the com-
moditie, and profite of them, whiche in
this case shall haue neede of helpe.

First therfore I wil shew the causes
of the disease: & secondly, preseruatiues
wherby a man may be kept from the
sicknesse: thirdly, the tokens, wherby
he that is diseased may gather, and vn-
derstande, whether he be infected with
the plague or no: fourthly, and last of all,
I will sette downe some remedies and
medicines to cure the diseases. Some
Physicians recite foure principal causes
of the Pestilence. The first pertaineth

A. v,

to

A treatise

2

Deu. 28. 15.

2. Sam. 24. 15.

1. Chro. 21. 14.

to Diuinitie, the seconde to Astronomie, the third and fourth to Physicke. As touching that which perteines to Diuinitie, our sinne and wickednes, (the principall cause of al our miserie and calamitie,) is one cause of this disease. As may appeare by the wordes of Moses vnto the Israelites: who among many other curses, and punishmentes for sinne, reciteth the Pestilence as one, saying: If thou wilt not obey the voice of the Lord thy God, to keepe, and to doe all his commandmentes and his ordinaunces, whiche I commaunde thee this day: then all these curses shall come vppon thee, & ouertake thee. Cursed shalt thou be in the towne, & cursed in the felde, &c. The Lord shall make the Pestilence cleaue vnto thee, vntill he haue consumed thee, from the land which thou goest to possesse. Moreover, we reade that seuentie thousande of the Israelites died of this disease, for the sinne of Dauid their king. I thinke no man wil denie, but y hereby it is euident that sinne is a cause of the Pestilence euen among vs. For what soeuer things are written afore time, are written for our

of the Pestilence:

3

our learning: and the punishment of the
Israelites, is an ensample to vs, that we
should auoyd sinne, lest their plagues fall
vpon vs. For their God is our God, and
he hateth sinne in vs, as he did in them,
and therefore punisheth it in vs, as he
did in them. Therefore, I say, sinne is a
principal cause of the Pestilence: where-
by God punisheth not so muche those,
whom he taketh thereby out of this life:
as those that remaine aliue. For they
that liue, feele the smarte of the plague,
when as the other, many of them, dye
Gods seruantes, and so, this transitorie
life, enioy that which neuer shall end. If
our owne experience doe not teache vs
this, we may perceiue it by the foresaide
punishment of king Dauid, to whome it
had not bene so greuous to haue died
him selfe, as to læse his subiectes, in the
multitude whereof, he through a world-
ly wisdom trusted, more then in the al-
mightie power of God. Therefore God
diminished the number of them by the
Pestilence: to teache him, and all other
Princes, not to put their trust in a mul-
titude of men, (because it is his owne
worke

1. Cor. 10. 6.

worke to preserue the state of Realmes,
 and to giue victorie in battel:) and also to
 teache vs, and all men, that sinne is a
 cause of the plague aswell as of other ca-
 lamities y happen vnto men. Although
 this cause be supernaturall, (as some
 fearme it,) and not properly pertaining
 to Physicke: yet those Physicians are not
 to be misliked, which in reciting the cau-
 ses of this sicknesse, note this in the first
 place, as the roote of the residue, vpon
 the whiche the other doe depend, & con-
 sequently doe followe: the whiche be-
 ing expelled, the other shall not be per-
 ceiued to our hurt, but shall vanish euen
 as the smoke, when the fire is taken a-
 way. Therefore these Physicians are like
 vnto god & faithfull Cheirurgians, whi-
 che seeke the bothome of the wound, and
 heale it thoroughly. But they that pre-
 scribe preseruatiues, onely against the
 third and fourth cause of the Plague, are
 like vnto unskillfull Cheirurgians that
 heale the wounde without, and leaue
 corruption in the fleshe, whiche shortly
 after breaketh out to further inconueni-
 ence. For they that are preserued from
 the

of the Pestilence:

The Pestilence, or are healed of it: may be sure, if the corruption of sinne remaine within them, that a greater plague will follow. For God sendeth this, and diuers other calamities for the punishment of sinne: as our Saviour signifieth, saying to the man, that he had healed: *Be, Iohn 5. 14* holde, thou art made whole, sin no more, least a worse thing happen vnto thee. Howbeit, I graunt that we may learne by the word of God, that he sendeth sickness, trouble, and miserie often times to good men, not for sinne only, but for diuerse other causes: yet this, that I haue saide, remaineth most true, that sinne is one, and the principall cause of the Pestilence.

The second Chapter sheweth the second cause of the Pestilence.

The seconde cause is giuen by Astro-
nomers, and is called an euill con-
stellation: which they knowe by the pla-
cing of the Sunne, Moone, and Starres,
in the firmament, or circles of Heauen,
and by their coniunctions, oppositions,
and

and other aspects of the one to the other. Of this cause I do not thinke it needfull here to speake : especially in such maner as the Astronomers doe : who by their Ethnical phrases, and kindes of speache in their Almanackes, and Prognostications, doe seeme to fauour or foster the idolatrie of the Heathen : who worshipped those celestiall creatures as Gods. For they speake of them, either as of Gods, or at the least as of liuing Princes, endued with reason, and bearing in great power, and authoritie. Moreover, wheras they write their Prognostications to the vse of the vnlearned, I knowe not to what purpose they set downe the motions of the Planets, with their termes of Art, only knowen to themselues. If the art be profitable for Physicke, let them keepe it to themselues, and vse it in their practises : if it be profitable for husbandrie, let them write that onely whiche is according to the capacitie of husbandmen : Whiche being done, I thinke husbandmen shall haue little vse of their writings.

For although husbandrie did (perhaps)
first

of the Pestilence.

7

First procede of the knowledge of Astro-
nomic, as diuerse other trades necessarie
for the life of man, haue their beginning
of Geometrie, and natural Philosophie:
yet I thinke husbandmen, and men of o-
ther faculties, whiche are altogether ig-
norant in these Artes, are more skilful &
wise, thzough their daily practise, in the
vse thereof, then they themselues that
are professors of the Arts. Thus much
by the way, by occasion of the seconde
cause of the Pestilence.

The thirde Chapter sheweth the thirde
cause of the Pestilence.

The thirde cause, (whiche more pro-
perly belongeth to Physicke,) is the
corruption of the aire: whiche being
corrupted, is apt to infecte mans bodie.
For euerie man that liueth, draweth the
breath which we haue, of the aire round
about vs. If it be stinking, venomous,
and corrupt, the bodie of man y is nere
to it, is in daunger of corruption, wherof
oft times is ingendered the Pestilence.
The aire is corrupt, either generally in
diuerse

dinerse Cities, or Countries: or particularly, in some one place.

Generally, (as Astronomers write,) by an euil constellation, or by y^e filthie matter of a Comete, caused by the constellation: Particularly, in a fewe houses, or streetes, thzough the stinche of chanelles, of filthie dung, of carion, of standing puddles, and stincking waters, of seages, or stincking priuies: of sheding of mans bloude, and of deade bodies not deeply buried, (which happeneth among soldiers:) of common pissing places, and such like. Finally, a gret company dwelling or lying in a small roome, (especially if those rooms be not verie clenlie kept, & perfumed,) do ingender a corrupt aire, apt to infect those that are in it: whiche infected persons, and their infectious clothes, may infect a whole Citie, and the citie may infect the countrie that resorteth vnto it, or vnto the which the inhabitants thereof do resorte. For a venomous aire is like vnto fire, whiche burneth that is nigh vnto it: if the matter be apt to take fire. Whereby it cometh to passe sometimes, that as a little sparke

of the Pestilence.

consumeth a whole Towne: so one house
or stræte, infecteth the whole Citie, and
Countrie rounde about it: the persons
I meane of the Citie and Countrie, that
come within the compasse of the infec-
tious aire: if their bodies be apt to be in-
fected. I say a venomous aire infecteth
not all, but those onely, whose bodies are
apt to be infected. For if the aire were
of power to infect all that come with-
in the compasse of it, then in a generall
corruption of y^e aire, none should escape
infection, which commeth not to passe.
For as fire burneth, but not yron, and
stone, as it doeth strawe, cole, and wood:
so a corrupt aire hath power to infect,
but those bodies onely, that are apt to
receiue the venomous operation there-
of. Therefore, vnlesse vnto this thirde
cause of the Pestilence, the fourth be ad-
ded, it is of no force,

I speake of
the ordinarie
working of
God, which I
would alwayes
haue so to be
vnderstode,
that it is no-
thing praeiu-
diciall to his
miraculous
operation.

The fourth Chapter sheweth the fourth
cause of the Pestilence.

THE fourth cause is the aptnesse of
mans bodie, through euill humours

A treatise

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to receive the effect of a venomous aire,
putrifying, and corrupting the bodie:
wherof the disease is ingendered. The
bodie is made apt to be infected by the
abuse of things not naturall. (as Physicians
tearme them,) that is to say: by
taking of meate and drinke out of mea-
sure, specially by feeding of many dishes
at one meale, or by too much lacke of good
nourishing meate, by too much sleepe, or
watching, by too much labour, or ease:
finally, by too much anger, grieffe of
minde, and feare of the disease. As all
these things are dangerous: so the last
is sufficient of it selfe to infect the bodie,
and consequently to bring death: as I
haue hearde it declared by diuerse exam-
ples.

Hitherto, I haue shewed of what
things chiefly the Plague doth proceede,
to the ende that euery man may the bet-
ter escape it: from the whiche there
is no better preseruatiue, then to auoyde
the causes.

For, as it is an old saying: so euery
man may easily perceiue it to be true:
Sublata causa, tollitur effectus. When the
cause

of the Pestilence.

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cause is remoued, the effecte followeth not. If the cause of warre be taken away, we shall haue peace : so if we auoyde the cause of sickenesse, we shall haue health. If fire be not laide to the woode, it can not burne : so if there be nothing that bringeth, or causeth the Plague, we can not be infected. Therefore it serueth our turne verie much, to knowe the causes thereof.

For it is a very true saying, *Felix qui posuit rerum cognoscere causas*. He is happie that can vnderstande the causes of thinges. By vnderstanding the causes of good thinges, we may the more easily obtaine that, whiche is profitable for vs: and by vnderstanding the causes of euill thinges, we may the more easily auoyde that, whiche is hurtfull vnto vs.

Therefore, I haue sette downe the causes of the Plague. Nowe, it followeth, that I write of the preseruatiues, whereby a man may be kepte from this disease.

Bij.

The

A treatise

12

¶ The fift Chapter, wherein is mentioned a preservative against the firste cause of the Pestilence,

In this parte we must haue an eye to the causes. For except the preservatives be of force, and also contrarie, or (as I may say) enemies to the causes: they can not preuaile against them. For preservatives are to the causes of diseases, as watchmen are to thieves. If the watchmen be strong ynough, and also haue a minde to resist the thieves, they will keepe the house from robbing: but if they lacke strength, or if they consent vnto the robbers, & let them haue their purpose: they rather doe harme then good to him that appointed the to watch. So the preservatives must be such, as are contrarie to the causes of diseases, and able to resist them, or else they can not keepe a man from sicknesse. The first cause of the Plague is sinne. Therefore it is requisit (if possibly it might be,) that we did in all pointes abstaine from it. But for as much as the corruption of our flesh is such, that we sinne often times,

times, and there is no man living that without Pharisaicall, Papisticall, and Phantasticall arrogancie can say, he is voyde of wickednesse: it remaineth that with all speede before the ripenesse of our sin stirre by Gods wrath against vs to plague vs: it remaineth (I say) that we purge, and cleanse our selues from all sinne and wickednesse. Sinnes are either Publique or Priuate. Publique offences, or (to speake more properly) offences that are committed by a multitude, openly, so that they are manifest to the eyes of all men, must be purged by Publique authoritie: and Priuate, or secret offences, euery priuate man must seeke to purge of him selfe. Although I knowe, that of the two, Publique offences are more dangerous, as the which are cause of warre, famine, and pestilence, of captiuitie, of the spoyle of mens goods, of destruction of the people, and of the subuersion of kingdomes. Yet for as muche as it pertaineth not to my purpose, in this treatise, to speake of these offences, I let them passe. For as in many things pertaining to Physicke,

A treatise

I referre the richer sorte to the counsell
of the learned Physicians: so in this ma-
ter, I referre them that are in authori-
tie, to the sermons, and writings of the
learned Diuines. But as it doth litle good
to cut off the toppes of weedes in a gar-
den, and not to digge by the root, because
moste commonly they will come by thic-
ker then they did before: so it is almoste
a labour in vaine, to shewe meanes how
to purge the wickednes of priuate men,
vnlesse Publique offences be first cu-
red. For as from the roote commeth nou-
rishment to hearbes, both good and badd,
whereby they growe, and flourish: so by
Publique offences, the wickednes of pri-
uate men is increased, and mainteined,
or at the least so hidde, and couered, that
it cannot be perceiued. These offences,
whiche I call Publique, doe annoy the
whole bodie, not without some græfe of
the principall members of the Common
weale: which beinge vncured, I persua-
de my selfe, that the operation of my poore
medicines, prescribed vnto the inferiour
partes, will be verie small. Therefore, I
wiske all them that are in authoritie, to
aske

of the Pestilence.

15

Aske counsell of God, who speaketh vnto vs in his worde. If they be not students of Diuinitie, and therfore mistrust their owne iudgement, let them resoꝛte to sermons, and to the writings of the learned Diuines. Let them aske of them whether these daily customes of running to playes, and enterludes, and to bearebaitings, aswell vpon the Sabbath day, ordeined foꝛ the seruice of God, as vpon other days appointed foꝛ men to worke: whether daily haunting of Tauerne, & Alehouses, both early in the moꝛning, & in the after none: whereof proceedeth drunkennes, the cause of much mischaunce: whether common dicing, and other idle, and hurtful pastimes, whether resoꝛting to harlots companie: doe displease God, and prouoke him to plague vs, oꝛ no?

Let them aske of them, whether that playes vpon the Sundayes be godlie exercises, fitte foꝛ the sanctification of the Sabbath day, oꝛ no: vnto the which, light persons foꝛ the most part resoꝛte: where (throughe light communication of one with another,) occasion is ministred of further inconuenience: whiche is not so

W. iij,

sc,

A treatise

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secrete, nor so small, but that honest men doe both perceiue it, and speake of it. Finally, let the Magistrats aske of the godlie Preachers, whether they that resorte daily to Bearebaitings, are not as well worthe to be whipped out of a Common weale, as those vagarant persons, whiche will not worke, & yet seeke to liue vpon other mens labours. For if search were made, it wold be found, that no small number of them that haunt the Beare gardens, are not of any greate wealth, and yet they spend their monie, and lose their time, whiche should rather be bestowed in labouring for the maintenance of themselves, and their familie. But (as I said) referring them that are in authoritie, to the counsell of the learned Diuines, for the redresse of these, and such like matters, I let them passe: and will speake of priuate wickednesse.

The sixte Chapter sheweth briefly, how priuate wickednesse may be purged.

Had

of the Pestilence.

17
HAD I not said that I minde not to be
ouerlong, or curious, some woulde
looke here, that I should set downe all
kinde of priuate, or secrete offences. For
in Physicke, they that are learned in the
Art, do first shewe the disease, what it is,
and after the preseruatiues, and medi-
cines for the same. The like order in o-
ther Artes is commendable. But if I
followe it, I shall make a large volume
contrarie to my promise. Therefore, as
in other places, I omitte many things:
so in this, I will referre the godlie Rea-
der to the writings of the Cuangelists,
Prophets, and Apostles, and to the ser-
mons of learned men, and will onely set
downe that whiche is written in Ecce-
lasticus, in the whiche booke, Iesus the
sonne of Sirach hath these wordes: My
sonne sayle not in thy sicknesse; but
pray vnto the Lorde, and he will make
thee whole: Leane off from sinne, and or-
der thine handes aright, and cleanse thy
heart from all wickednesse.

Ecclef. 38. 9.

Here the wiseman teacheth vs two
thinges, whiche are medicines in time
of the Pestilence, & preseruatiues before

A treatise

14

it commeth; that is to say, Prayer, and Repentaunce. Repentaunce, (whiche chiefly consisteth in forsaking of wickednesse, and amendment of life,) must go before: then our Prayer that followeth, shall be acceptable vnto GOD.

Psal. 34. 15

1. Pet. 3. 12

Psal. 66. 18.

Esaie 55. 7.

For his eyes are vpon the righteous, and his eares are open vnto their prayers: but sinners he will not heare. Althoughe all menne are sinners, yet when we repent, GOD putteth away our sinne, and we are accounted as righteous in his sight. In this case if we pray vnto him, he will graunt vs those things that are conuenient for vs. What are the partes of Repentaunce, howe we ought to pray, and other circumstances belonging to these thinges, the ignorant Reader hath to learne, as is aforesaide.

This may be sufficient in this shorte treatise, for the preseruatiues against the first cause of the Pestilence.

The seventh Chapter sheweth the preseruatiues against the second cause of the Pestilence.

The

The seconde is linked to the first, and last causes, as the effect of the one, and cause of the other. For the euill constellation causeth an infectious aire, and an aptnesse of mannes bodie to receiue the effecte thereof: whiche constellation is not so muche euill of it selfe, as Per accidens: because we are sinners. But if the Astronomers dare say, that the Starres, or the motion of them, (created of G D D from the beginning,) whiche maketh the constellation, is euill of it selfe, (the trueth thereof I referre to the Diuines to discusse:) yet I dare say, that the operation thereof, coulde haue no force to the hurt of man, if we were his faithfull seruauntes, and did continually walke in his commaundementes. For vnto the children of G D D it is said: Feare not the signes of Heauen. So little cause haue they to feare the signes of Heauen, that for their sakes G D D altereth the course of the starres, whiche he him selfe created. For the commoditie of the Israelites, he stayed the course of the Sunne,

Iera. 10. 3

Iosua. 10. 13.

Ecclesi. 46. 4

2. King 20. 11.

Esa. 38. 8.

The wonderfull miracle, wrought for a signe of health vnto Hezechias, was noted at the same time (as may be thought) of the Astronomers at Baby lon, a thousande miles from Hierusalem, where Hezechias dwelled, and therefore the king of Baby lon set to Hierusalem to inquire of it.
2. Chro. 32. 31.
Exod. 7. 8. 9.
10. 12. and 14.
Exod. 15. 15.
and 17.
Iosua. 3. 16.
Exod. 14. 21.
Iosua. 10. 11.

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Sunne, so that one day was as long as two. For Ezechias sake he brought the Sunne tenne degrees backe. In that text where this is written, if a degree be taken as Astronomers take it, and as I do take it, for the thirtieth part of a signe in the firmament, it may be thought, that that moneth was tenne dayes longer the other moneths are. If it were so, it is no more wonderful then other miracles, whiche God hath wrought for his children.

For where as the Egyptians were plagued with tenne grievous plagues, the Israelites, Gods chosen people, whiche dwelled hard by them, were not touched therewith. And for their sakes he made the bitter waters swete, and gaue them drinke out of a rocke, and fode from heauen. For their sakes, he made the waters of the riuer Jordan go backe: yea, and the waters of the greate sea. He made the sea drie ground, so that his people went safely through the midst therof. For their sakes he sent hailestones from heauen, and slue their enemies. For the three young mens sakes, that

that woulde not bow downe to the Image, that the idolatrous King had commaunded to be worshipped: God turned the heate of the fire from them, vpon their enimies, that put them into the hote burning ouen. For Daniels sake, who woulde not worshippe the idol Bell, nor the Dragon: God stopped seuen Lions mouthes, into whose den he was put: which Lions, though they were kept without meate seuen dayes, yet they neuer opened their mouth against Daniel: in the meane time, God provided sustenance for him. These and many other like wonderfull workes of Almighty God, are writtten for our learning, that we worshipping him aright, might haue confidence in him without feare, what so euer the signes of the heauens doe threaten against vs.

For if God, for the comoditie of his children, after the course of the starres, and of the waters: if for their commoditie, he quench the heate of the fire, and stay the rage of the fierce and hungrie Lions, if he wonderfully preserue them from plagues, and slaye their enimies: we
may

may be sure, if we forsake our wickednesse, and keepe his lawes, the operation of the starres shall haue no force to hurt vs. Therefore it followeth, that the same perseruatiues, which serue against the first cause of the Pestilence, that is to say Repentance, and Prayer, are verie good, and auailable against an euill constellation: the whiche being well vsed, the other that are to be taken against the thirde, and fourth causes, will take the better effect.

This that I haue sayde, the Astronomers will not denie. And if they giue any other preseruatiue against the seconde cause, then this whiche I haue set downe, I thinke it superfluous & vaine: as I doe all the publishing of their practices Astronomical ouer and aboue that, whiche it teacheth vs, to discern one time of the yeare from another, and to direct men from place to place, from sea to sea, from land to land, and from countrie to countrie. Some reason of my opinion I haue alreadye giuen: vnto the whiche I adde, that in diuers pointes, it draweth mens mindes from depending
vppon

Upon Gods providence, & moueth them
to direct their actions by the motions
of the starres. Therefore I doe not
thinke their Arte necessarie, or profit-
able in a Christian common weale, fur-
ther then is aforesayde. I thinke ra-
ther, that the burning of their booke
woulde be as acceptable a sacrifice to
GOD, as that of the Ephesians: *Actes. 19. 19.*
whose booke of curious Artes consu-
med with fire, were valued at fiftie
thousande peces of siluer. For their
Art is unlawfull, and forbidden by
GOD his lawe, in these wordes fol-
lowing. If a man, or woman, haue a
spirite of diuination, or southsaying in *Leuit. 10. 17.*
them, they shall dye the death, they shall
stone them to death, their bloude shall be
vppon them.

Let none of them be founde among *Deu. 18. 10.*
you, y maketh his sonne, or his daugh-
ter goe through the fire, or that vseth
witchcraft, or is a regarder of times,
or a marker of the flying of fowles, or
a soxcerer, or a charmer, or that coun-
selleth with spirites, or a southsayer, or
that asketh counsell at the deade.

If they say that no clause, in these sentences, maketh against their Arte, (I meane diuination, or indiciall Astronomie,) I doubt not, but that the Hebrue Grammarians wil easily proue the contrarie, by y^e signification of the Hebrue wordes, out of the whiche language, these lawes of God are translated. If this question did pertain to my purpose, I woulde stande longer vpon it: but I let it passe, and will returne to my preseruatiues.

¶ The eighth Chapter sheweth the preseruatiues against the thurde cause of the Pestilence.

The thirde cause was saide to be the corruption of the aire. The preseruatiue is to auoyde, as much as may be, those thinges aforesaide, that cause corruption. In the whiche, god haede must be taken of clothes, and also of dogges, & cattes, that haunt infected places. Sir Thomas Eliot, in his castle of health, sayth, It hath bene seene, that infected stuffe lying in a cofer fast shutte for the space

Of the Pestilence:

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space of two yeares, and then being opened, hath infected those that stood nigh it, who sone after died. And he that willetth to kill all the dogs, (vnlesse they be tied by,) in time of infection, giueth not the worst counsell. Not many yeares since, I knewe a Clouer in Drford, who with his familie, to the number of ten or eleven persons, died of the Plague: which was saide to be brought into the house by a dogge skinne that his wife bought, when the disease was in the Citie. It is good therefore, when it is in any house, well to aire in the Sunne, or at the fire, the clothes that the infected persons doe weare, that they lye in, or that are nere vnto them. For the fire is a good purger of euill aires: it is of force to drawe the venome thereof vnto it, and to consume it. So that if the fire be betwene a man, and the infected person, or place: it taketh away the force of the euill aire.

Therefore the counsell of Physicians is, to make a fire at all times, especially in the morning, and euening, in the houses, and also without in the streets,

C.

where

where the disease reigneth. It is witten
that y^e famous Physician Hippocrates.
was a meane to p^reserue the citie, and
countrie of Athens, from the daunger of
the Pestilence, by making greate fires
in the str^eetes, and all about the towne
by night: at whiche time (because of the
absence of the Sunne,) the aire was
most contagious: whereb^y the inhabi-
tants were deliuered fr^o certeine death,
whiche they were perswaded should haue
come among them. I say not as some ig-
norantly do, no^r as the Atheniens (whi-
che knewe not G O D) thought: that
Hippocrates p^reserued the Citie: but
that he was a meane to p^reserue it, by y^e
o^rdinaunce of God: who as many times
miraculously, so fo^r the most part, wo^rk-
eth by o^rdinarie meanes: who hath gi-
uen to herbes, and other his creatures,
vertue to expell diseases: and also hath
giuen vnto men knowledge and vnder-
standing thereof: whiche he vseth as
his instrumentes, wherewith he wo^rk-
eth when, and vppon whome, it plea-
seth him.

This I write by the way, that when
the

of the Pestilence.

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The vertues of hearbes, and other good creatures are mentioned, We depende chiefly vppon his prouidence, & alwayes with the eyes of our faith looke vppon him, as the cheefe worker of al good thinges, without whome nothing can take effect to our commoditie. With this minde we may be bolde to sake to the Physician, and to vse suche thinges as God hath created for our health. Contrariwise, if a man refuse them in time of necessitie, when the Physician is readie to minister them after this sorte: I take him to be a tempter of God, or as one accessarie to his owne death. After this sort I counsell all men against the third cause of the Pestilence, to vse the fire, vnto the which it is good to adde perfumes of Juniper, Incense, & such like: & as the time of the yere serueth, greene boughes, sweete flowers, and hearbes, are to be set and strewed in the houses, and streetes: as well where the disease reigneth not, as in places infected.

Finally, it is good to hold in the mouth, and to bite of the Dreuge peece, or of the

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rote

note of the herbe called Angelica. Here
 note by the way, that where I say, or
 signifie that persons, or places infected
 must be auoyded: I counsel not any man
 whose vocation requireth, or the necessi-
 tie of the diseased, or charitie bindeth to
 be present with the infected: I counsell
 them not (I say) to absent themselves
 from them: but rather to preferre the
 commaundement of **G D** before their
 owne safegarde, vsing such thinges as
G D hath ordeined for the preserua-
 tion of mans health. For in so doing
 their life shall be nothing the shorter.

¶ The ninth Chapter speaketh of the
 preseruatiues against the fourth cause
 of the Plague.

I saide the fourth cause of this disease is,
 the aptnesse of mans bodie to receiue
 the effect of a corrupt aire: for preser-
 uation whereof, those thinges aforesaid
 must be auoyded, whiche ingender euill
 humours, or otherwise make the bodie
 vnable to expell euill aires.

The firste of these is the taking of
 meate,

meate, and drinke out of measure, and too much lacke of it. Of the former the riche are in daunger: by the latter the poore are pinched. But the riche can find meanes by purgations to expell the superfluitie of euill humours: whiche in time of necessitie is verie requisite. Notwithstanding it is a comon saying, that manie purgations, and other such euacuati- ons, doe weaken the bodie, diminish the naturall moysture that prolongeth life, and therefore hasten death.

For the auoyding of which inconue- nience, I woulde shew them a better re- medie, if they could learne it: and that is this: That they diminish some parte of their excesse, and giue it to their honest neighbours that can not worke: and also to them that labour, whose charge is such, that they are not able to mainteine their familie.

This is more healthfull for them sel- ues, better for a Common weale, and more acceptable to God. Further of this matter I neede not to write: For the meaner sorte, that labour truely in that trade, whiche God hath appointed

C. iij. them,

them, haue not muche to feare the corruption of their bodies: who must eate, and drinke: sleepe, and watch: labour, and rest, as they may: and take such medicines as they are able. I knowe that against this cause, and the former, the learned Physicians prescribe many preseruatiues, curious, and costlie: as choice of meates, and drinkes, perfumes, saouours, things to be eaten, and dronke: thinges to walsh the teethe, handes, face, and heade: letting of bloude, purgations by pouders, pilles, and electuaries, and such like. They that are able, and willing to take these things, (if they haue not a Physician at hand,) may vnderstand them by the books of these learned men, that haue alreadye written of this matter: namely, Sir Thomas Eliot, D. Faire, and diuerse other.

Therefore commending vnto the reader, for this purpose, onely the hearbe Carduus Benedictus, (the vertues whereof are hereafter sette downe,) I make an ende of this parte of my treatise,

The

The tenth Chapter sheweth the tokens, wherby a sicke man may vnderstand, whether he be infected with the Plague, or no.

In the next part is to be declared, what are the tokens, which shew that a man is infected with the Plague. First, for the most part, there appeareth about the eare or necke, or vnder the arme holes, or about y^e flanke of the infected person, an Apostheme, or Swelling, with a feuer, or Ague: or in some other part of the body, a græne, blacke, or euill coloured sore. This (I say) appeareth for the most part, but not allwayes. Therfore, for the more certeintie, the other tokens following must be considered. An other token is, a greate pricking and shooting in the bodie, especially in those foresaide places, the necke, arme holes, and flankes. The third is an outrageous heate within the bodie, as if a man were in the fire; & yet oftentimes y^e outward parts are so cold, that it maketh a man to shake, as if he were in a feuer. This inward heate is ioyned with much heauinesse of y^e heade;

C.iii,

d; inesse

drynesse of the mouth, and extreme thirst.
 Whereupon, in some followeth a mer-
 cellous desire to sleepe, so that they can
 not be kept waking: othersome can not
 sleepe, but are out of quiet, and raue as
 though they were fallen into a Phrensie,
 or are like them that dote. Other signes
 are, hardnesse to drawe the breath, or
 much labour to take winde: whiche in
 some is so straight, that they can scarce
 speake. Also the breath stinking: great
 paine of the head: faintnesse, sluggishnes,
 weaknesse of the lims: the bodie verie
 heauie, & dul: the sweat stinking: the pul-
 ses beating thicke, small, and deepe: an-
 guish, & pensiuenesse of minde: paine in y^e
 mouth of y^e stomack: no appetite to meat:
 often vomiting, the vomite being bitter
 and of diuers colours: bitternesse, and
 blacknesse, or yelownesse, and drynesse
 of the tongue: the vrine muche like vn-
 to beastes skale, troubled, thicke, and
 stinking, or at the firste like cleane wa-
 ter, then blackish, and at the last trou-
 bled, and for the moste part, without a-
 ny residue: changing of sight, so that
 there cometh sometimes to the pati-
 entes

of the Pestilence.

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entes eyes, as it were a yellowe colour,
and sometimes all that he beholdeth he
thinketh to be græne: paine of the mouth
oꝛ an vnnaturall tast, bitter, sower, oꝛ
stinking. These are the principall signes
of infection: and yet not certeine tokens
of the Plague. For it may be sometimes
in a man without any of them: and also
some of these tokens are in many, that
are not infected with this disease. Here
it is not impertinent to note, that where
þ Plague reigneth, there are scarcely any
other diseases besides, oꝛ if there be, they
will shortly after be turned into it. This
is the opinion of learned Physicians,
and seemeth to agree with reason. For if
euill humors, make a man apt to receiue
infection: it is no maruel that they whi-
che are diseased (because their sickness
proceedeth of corruption in the bodie,) be
infected with the Pestilence, if they come
within the compasse of the venomous
aire. Therfoze D. Faire in his treatise of
the Pestilence sayth for a certieintie:
What childe so euer is bered with the
wormes, in time of the Plague, is infec-
ted with it. For it is a matter (saith he)

C. v.

so

so disposed to the Pestilence, as Brimstone is to be kindled of the fire. This may suffice, as touching the signes and tokens of the disease.

The eleuenth Chapter speaketh of the cure of the Pestilence, and sheweth the vertues of Carduus Benedictus.

Like as for preseruatiues, so for the cure of this disease, many things are prescribed of Physicians: as choice of meates, perfumes, letting of bloud, cupping, vomiting, electuaries, pilles, potions, pouders, and plasters: al which (as ouer costlie,) I omit: which they, that are disposed, may vnderstand in other mens writings. I mind onely to set downe the vertues of twoe hearbes, v3. Carduus Benedictus, and Angelica: which being knowne as they may help against many infirmities, so they are much commended, both as preseruatiues, & medicines against this disease. Howbeit, it seemeth they were knowne but of late yeares. For Doctour Turner writeth of them, among

Of the Pestilence.

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among those whereof there is no mention made of Dioscorides, Galene, Plinie, and other old Authours. Also that whiche he writeth expressely of Carduus Benedictus, both signifie the same. Although (saith he) diuers of the later writers, haue gone about to make Carduus Benedictus, a kinde of Atractilis: yet for all that, the description is found not perfectly to agree vnto it. It is written that it was sent out of India, vnto the Emperour Fredericke, as a verie precious medicine against many diseases, & graces. It is called in English most commonly, Cardo Benedictus: and in Italian, Herba Turcha. Thus he writeth of the Hearbe, and after sheweth the vertues thereof out of the later writers.

Of this name there were five Emperours, the first of them began his reign within these 430. yeares: that was about 5100. yeares after the creation of the world.

The

The vertues of Carduus

Benedictus, that is to say in Englishe,
The blessed Thistle : which for the ope-
 ration and great efficacie, that God hath
 giuen vnto it, may well be so called : the
 properties whereof are diligently ga-
 thered out of D. Turners Herball,
 and other writers, and part-
 ly proued by the
 Gatherer.

First, it helpeth the head and
 the partes thereof.



The hearbe eaten, or the
 Pouder, or iuyce of the
 hearbe dronke, keepeth a
 man from the heade ache,
 and migraine. And also dri-
 neth it away, when it is gotten. Being
 taken in meate, or drinke, it is good a-
 gainst dizinnesse, & the swinming giddi-
 nes of the head, it comforteth the braine,
 sharpeneth the witte, strengtheneth me-
 mozie, it is a singurall remedie against
 deafenesse : for it amendeth thicke hea-
 ring. It prouoketh sleepe. The iuyce of
 it layde vnto the eyes, quickeneth the
 sight :

of Carduus Benedictus.

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Sight : Also the water in the whiche the powder, or hearbe dried is stryped, hath the same effecte, if the eyes be washed therewith. The hearbe eaten, is good for the same purpose. The water or iuyce dropped into the eyes, cureth the rednesse, bloudshotten, and itching of them.

And some write, that it doth strengthen the teeth. they being washed & rubbed with a cloth dipped in the water or iuyce thereof. The powder stauncheth bloud, that floweth out of the nose, being applied to the place.

¶ Secondly, it helpeth the stomache.

The brothe of the herbe, otherwise called the decoction, dronke in wine, is good for an euill stomache, it helpeth a weake stomache, & causeth an appetite to meate. Also the wine wherein it hath ben boiled, doth cleanse, and mundifie the infected stomache. The powder thereof eaten with Honie, or dronke in Wine, doth ripe, and digest colde flegme, purgeth, & bringeth vp that which is in the breast, scouring the same of grosse humours, & cau

The Vertues

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canſeth to ſetche breathe more eaſily.
The hearbe chewed in the mouth, hea-
leth the ſtinche of the breathe.

Thirdly, it helpeth the heart.

The powder being taken before a man
be infected, preſerueth him from the Peſ-
tilence. And a dramme of it, or a Wall-
nutte ſhell full, taken immediately after
a man ſeeleth him ſelfe infected, expelleth
the venome of the peſtilent infection fro
the heart: ſo that if a man ſweate after-
ward, he ſhalbe deliuered incontinent.
The ſame effect hath the herbe, boiled in
wine, or in the vrine of a healthfull man
child, & dronke. I meane the decoction, or
liquor, from the which the herbe is ſtrain-
ed, after that it hath ben boyled therein.

The leaues, powder, iuyce, or water
of the hearbe dronke, and the Patient
well couered with clothes, and ſwea-
ting three houres, expelleth all poiſon
taken in at the mouth, and other cor-
ruption, that doeth hurte and annoy the
heart.

Finally,

of Carduus Benedictus.

¶ Finally, it helpeth the Liuer, Lungen,
and other partes of the
bodie.

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The hearbe boyled in wine, and dronke
hote, about a quarter of an houre before
the sit, and the patient afterward wel co-
uered in the bed, driueth away al agues.
The pouder & water of the herbe dronke
with wine, hath the same effecte. The
iuyce dronke with wine, is good against
short wind, & the diseases of the Lungen.
Also it is good against y ach in the body:
it strengtheneth the mēbers of the whole
body. The hearbe boyled in the vrine of
a healthfull manchild, and dronke, do-
eth helpe against the Dropsie: breaketh
all Aposthemes: maistereth the failing
sicknesse. The pouder eaten or dronke,
helpeth against the stiches in the side.
It is also good for them, that beginne to
haue the Consumption, called the Pti-
sicke. The herbe eaten, doth strengthen
the trembling and palsie members. The
pouder ministred in a Clister, helpeth a-
gainst the Collick & other diseases of the
guts. The water dronk, hath the same ef-
fect,

Collicke.

The Vertues

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Stone.

fect. The iuyce dronk with wine, or the hearbe boyled in wine, and dronke hote, breaketh the stone, and driueth out grauell: being sodden in water, and the patient sitting ouer it, so that the hote vapoure may come vnto the diseased place, it helpeth against the same infirmitie. After the same manner being vsed, it is good against the Greene sicknesse. Also it healeth the griping paines of the bellie: it openeth the stopping of the members, pearceth and causeth vyne. The leaues boyled in wine, and dronke as is aforesaide, prouoke sweate: consume the euill bloude, and ingender the good. Also the wine, or water, in the whiche the hearbe is boyled, being dronke, consumeth the euill humours, and preserveth the good. It is good for one that is brused with a fall, or otherwise. The leaues, iuyce, broth, powder, and water of the hearbe, is very good to heale the canker, and old rotten festered sores. The leaues brused, or pound, and laid to, are good against burnings, hote swellings, carbuncles, and sores that be hard to be cured, especially for them of the Pestilence: and also they
are

of Carduus Benedictus.

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Are good to heale the bitinges of venomous woymes, and serpents, or creeping beastes. Finally, the downe coming of the flowers thereof, when the seede is ripe, both heale cuts and newe wounds, without paine.

Thus muche of Carduus Benedictus, gathered out of the Verbals of diuers learned men, whiche although it may be sufficient: yet I haue thought good here to sette downe that, which two painefull and skilful Physicians, Matthiolus, and Fuchsius, haue witten hereof in Latin: whose wordes, as (perhaps) they may bring some credite to that whiche is already witten: so in them something more may be learned, or at the least something is vttered for the better vnderstanding of that aforesaide. Their wordes in Englishe are as followeth.

The properties of Carduus Benedictus out of Matthiolus.

Carduus Benedictus, is a plante of greate name, & fame, especially against the Pestilence, and also against deadlie

D,

poy

The Vertues

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poplons: as wel taken inwardly, as laid outwardly to the stringings, and bitings of venomous beastes. They are healed with this herbe, that are sicke of a quartane, or other Agues that come with a colde: and that by the drinking of the decoction, or stilled water, or a dramme of the powder: in like maner being drunk, it helpeth infants that are troubled with the falling sicknesse. The decoction taken in Wine, doth mitigate the paine of the guttes, and reines, and other græfes of the bellie. It prouoketh sweat. It killeth the wormes, and helpeth against other diseases of the Wombe. The hearbe it selfe, as wel greene, as dried, both drunk & laid outwardly to the græse, doth heale the greuous, & swelling sores called Ulcers: (that is, such as breede in the fleshe, without any outward cause, as a stripe with a weapon, or biting of a beast,) & couereth the flesh with skinne. Wherefore, it is mingled with the drinke made of Guaium, Wine, and Water, for them that haue the Frenche pockes. Thus muche Matthirolus,

The

of Carduus Benedictus.

The Properties of Carduus Benedictus, out of Fuchsius.

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Carduus Benedictus taketh away the stoppings of the inward Bowels: it prouoketh vrine: breaketh the stone: and healeth sores, chiefly of the Lungs: and helpeth them that are stung of venomous beastes. They say also, that they are not infected, that take it in their meate, or drinke, before they come into the euill aire: and many doe perswade themselves, that it muche helpeth them that are already infected. Moreover, all men agree vpon this: that it is a remedie against the bitings of Serpents & Scorpions. Finally, the latter writers say, that it cureth verie greate paines of the head, taketh away giddinesse, recovereth the memorie, being taken in meate, or drinke: also that it healeth festering sores, especially of the Wappes, and Leates, if the powder thereof be laid vpon it. Thus muche Fuchsius.

By this we may vnderstand, with how great vertue, God hath indued, and (as I may say) hath blessed this herbe. It hel-

D. ij.

peth

The Vertties

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hath the bodie within, and without. It helpeth almoste all the principall members of the bodie: as the braine, the hart, the stomach, the liuer, lungs, & kidneys. I may say it is a preservative against all diseases: for it prouoketh sweate, whereby the bodie is purged of much corruption, which doth breed diseases. Also it expelleth all venome, and infection. It consumeth euill bloude, and all naughtie humours, whereof all diseases are ingendered. Therfore giuing God thanks for his goodnesse, which hath given vs this hearbe, and all other things for our commodity, let vs vse it as neede shall require.

The twelfth Chapter sheweth, how Cardus Benedictus may be taken.

Here is to be noted, that we may vse this herbe, & inioy the vertues thereof foure maner wayes. First, in the Greene leafe: secondly, in the powder: thirdly, in the iuyce: and fourthly, in the distilled water. Unto these may be added the liquor, in the which the hearbe is boyled. For the most part, the vertue that is in the one, is in them all: so that in diuers diseases

of Carduus Benedictus.

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diseases, for the which the hearbe is med-
dicinable, for lacke of the one, a man may
use the other. The greene leafe may be
taken with breade and butter, as we use
to take Sage and Parsely in a morning
to breakfast. And if it seeme too bitter
in the tast, it may be taken with honie in
Roode of butter. It may be also taken in
potage boyled among other hearbes. Fi-
nally, being thred small, it may be verie
well dronke with Ale, Beere, or Wine:
specially posset Ale, or burnt Wine. It is
giuen sometimes in Beere with some A-
qua Composita put to it, & that without
any harme, when the stomach of the Pa-
tient is weake, and he not troubled with
any hote disease. The iuyce of it is either
outwardly applyed to the bodie, (as is
also the leafe, pouder, and water some-
times:) or else it is receiued by the mouth
into the bodie.

Being receiued into the bodie, it may
be taken in Potage, euen as the greene
leafe: or with Wine, which if it be bur-
ned and dronke hote, it is the better. If
you list, you may boyle it with Wine, &
Honte, or Sugar to make it swete, and

D. iij.

then

The Vertues

then drinke it warme.

The powder may be taken with hony
vpon a kniues point, or with Bread and
Hony if you list, or else it may be dronke
w Ale, beere, or Wine. The distilled wa-
ter may be dronk by it selfe alone, or else
with white Wine before meate, or with
Sacke after meate, especially if the Sto-
mache be weake and colde.

The liquoꝝ, or broth in the whiche
the hearbe is boyled, may be made thus.
Take a quart of running water, sceth it,
& skim it, then put into it a good handfull
of the hearbe, and let it boyle untill the
better part of the liquoꝝ be consumed:
then drinke it with Wine, or if you list
with Hony, or Sugar, to make it the
more pleasant in the tast. Or else make a
potion on this wise: Take a good hand-
full of the leaues, with an handfull of
raisons of the sunne washed and stoned,
and some sugar Candie, and Licorise dy-
ced small, boyle them all together in a
quart of water, ale, or wine: if it be too
bitter, it may be made swete, as is a-
foresaid.

Moreover, it is to be noted, that the
powder,

of Carduus Benedictus,

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powder, and water of the hearbe is most
to be regarded, and especially the water :
for they may be long preserved, so that a
man may haue them alwayes in a rea-
diness to vse, as need shal require, when
as he cannot haue y^e tyme, nor the greene
leafe. And the water (which only is boyd
of bitternesse) may be drunk by it selfe a-
lone: for the stomach and taste wil beare
it, and like of it as wel as of Rosewater.
Notwithstanding, if the seede be solued
as soon as it is ripe, a man may haue the
herbe both Winter and Summer, from
the time that it beginneth to grow, vntil
the seede ware ripe againe. Therefore I
counsell all them that haue Gardens, to
nourish it, that they may haue it alwayes
for their owne vse, and the vse of their
neighbours that lacke it.

The thirteenth Chapter speaketh of the
time, and quantitie, to be obserued in
taking of Carduus Benedictus.

Here (perhaps) some man will aske a
question of y^e time, & quantitie: which
things are to be considered in taking of

D. iij.

mech

The Properties

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medicines. As touching the time, if it be taken for a preservative, it is good to take it in the morning, or in the evening before a man goe to bed, because that is a convenient time to sweate, for him, & seeth not him selfe greatly diseased. But if a man take it to expell any disease it is good to take it whensoever he seeth any greese in his body, and immediatly to go to bedde, and sweate. Holwert, it is not necessarie vpon every greese to sweate, after the taking of the medicine.

As touching the quantitie, a man need not be so carefull in taking this hearbe, as in taking those medicines, that doe purge vehemently, by egestion, (as some terme it,) or by vomite. For in taking them, if great discretion be not vset, in considering the time, the quantitie, and the state of a mans body, they may cause present death: or otherwise they may much trouble a man. But in ministering this hearbe, it is not so: in taking wherof, a man may vse his owne discretion, and the iudgement of his stomach.

This I counsell all men that intend to vse it, that whē they, or any of theirs,
are

of Angelica.

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are diseased, they deferre not the time,
but take it presently, as soone as it may
be gotten: and that they do not thinke it
sufficient to take it once: but that they
take it three or foure times at the least.

The fourteenth Chapter sheweth the
properties of Angelica.

NOW I haue written that I thinke
sufficient of Carduus Benedictus, be-
cause (perhaps) ynough of it cannot be
gotten for them that haue neede: I will
adde vnto it an other herbe of much like
uertue, called Angelica, that if the one
be lacking, the other may be taken. As
touching the name, the latest writers, in
my iudgment most to be credited in this
matter, find no other name for it, neither
in Englishe nor in Latine. Howbeit, I
knowe that some, much to be commen-
ded for their learning, & also for the pub-
lishing of the same, to the benefit of their
countrie, haue given it other names:
but I thinke by error. If we English
it as the Latine word soundeth, we may
call it, Hearbe Angelica, The Angelical

The Properties

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of Angelike Hearbe. Vppon what occasion this excellent name was first giuen vnto it, I knowe not: vnlesse it were for the excellent vertues thereof, or for that God made it knowne to man, by the ministerie of an Angel. I suppose the former cause rather to be true. Howbeitt, as I am not able to proue the other: so I thinke no man can giue any good reason to the contrarie. For this we knowe, that G D D hath made his Angels ministering spirites, to serue vs, for the safegarde of our soules, and also of our bodies. But vppon what occasion so euer the name was giuen, it is excellent; and so are the properties: which be these that followe.

The vertues of Angelica, out of

D. Turners Herball.

Angelica is hote, and drye, at the least in the thirde degré. All the latter writers agree vpon this, and experience proueth the same: that it is good against popson, pestilent aires, and the Pestilence it selfe. The Practitioners of Germanie write thus of it: If any man be sodenly taken, either with any Pestilence,

of Angelica?

lence, or with any soudene pestilent Ague, or with too much souden sweatings let him drinke of the powder of the roote, halfe a draume, mingled with a draume of Triacle, in three, or foure spoonesfulls of the water of Angelica, distilled out of the rootes, and after goe to bed, and cover him selfe well, and fast (at the least) three houres after: whiche if he doe, he shall beginne to sweate, and by the helpe of G D, he shall be deliuered from his disease. For lacke of Triacle, a man may take a whole draume of the root of Angelica in powder, with so much of the distilled water as is aforesaid, and it will haue the same effect. The roote of Angelica wel steeped in Vinegre, and smelled vpon in time of the pestilence: and the same Vinegre being sometime drunk fasting, saueth a mans body from the pestilence. But in my iudgement it is better to take an Oringo, or Lemmon, cut off the toppe, picke out the meate, picke it full of small holes, put into it a peece of a sponge, Wool, Cotton, or fine linnen Cloth, dipped in the foresaid Vinegre, and diuerse times smell vnto it,

The Properties

For the better keeping in of the sponge
or cotton, &c. you may fasten the toppe
vnto it againe, with a thred, as they
do a rappe vnto a paire of kniues. With
this you may be bolder to ventur where
the Pestilence is, then if you had a great
sorte of other medicines.

The water distilled out of the rootes
of Angelica, or the powder of the same,
is good against gnawing & paine of the
bellie, that commeth with colde, if the
bodie be not bounde withall. Also it is
good against all inwarde diseases: as the
Pleurisie, in the beginning, before the
heate of the inflammation be come into
the bodie. For it dissolneth and scattereth
abroade suche humours, as vse to giue
matter to the Pleurisie. Moreover, it
is good for the diseases of the Lungen, if
they come of a colde cause: and for the
Strangurie of a cold cause, or of a stop-
ping. It is good for a woman that is
in trauell with childe. It is good also to
drive wind away that is in the bodie,
and to ease the paine that commeth of
the same. The roote may be sodden in
water, or in wine, as the nature of him
that

that is sicke doeth require. The iuyce of the roote, put into an hollow tooth, taketh away the ache, and so likewise doth the distilled water put in at the eare.

Moreover, the iuyce, and the water also of Angelica, quicken the eye sight, and breake the little filmes that go ouer the eyes: wherof darkenesse doth rise. Of the rootes of Angelica, and Witsche, may be made a good Emplaster, against the bitunges of wilde beastes. The water, the iuyce, or the poudre of the root, sprinkled vpon the diseased place, is a verie good remedie against old, and deepe sores. For they do scowze, and cleanse them, and couer the bones with fleshe. The water of the same, in a colde cause, is good to be layde on places diseased with the Conte, and Sciatica. For it stancheth the paine, and melteth away the tough humours that are gathered together. The seede is of like vertue with the root. The wild Angelica, that groweth here, in the lowe wodes, and by the water sides, is not of such vertue, as the other is: Howbeit, the Chirurgions vse to seeth the roote of it in Wine, to heale greene woundes. These

The Properties

Properties, I haue gathered out of the Practitioners of the Germanes: I haue not as yet proued them all my selfe, but diuers of them I haue proued, and haue founde them to be true. All these are D. Turners wordes, saying that in steede of a costly hollowe ball of Siluer, Tinne, or Juniper woode, I haue sett downe the peece of an Dreng, or Lemon: the meat whereof is also commended by Physicians, to be both a preservative, and a medicine, against payson, and the infection of the Pestilence.

The vertues of Angelica out of another learned man.

The late writers say, y^e the rootes of Angelica are contrarie to all poison, the Pestilence, and all naughtie corruption, or euil, or infected aire. If any bodie be infected with y^e Pestilence or Plague, or else is poisoned, they giue him straight way to drinke, a dramme of the pouder of this roote, with Wine, in the Winter: and in Summer, with the distilled water of Cardus Benedictus: then they bring

of Angelica.

being him to bedde, and couer him, untill
he haue swett well . The same roote
being taken fasting in the morning, or
but onely holden in the mouth, doeth
keepe, and preserve the bodie, from the
infection of the Pestilence, and from all
euill aire, and poyson. They say also, that
the leaues of Angelica, pound with the
leaues of Rue, and Honie, are verie good
to be laide vnto the bitinges of maddes
Dogges, Serpents, and Wipers: if in-
continent after the hurte, the Wine be
dronke, wherein the roote, or leaues of
Angelica haue boyled.

The Conclusion of the Booke.

THus muche I haue thought good to
write of the Plague, & of these hearbs
Carduus Benedictus, & Angelica: whiche
(as some men vse to speake,) is called a
great secret: either bicause it is not kno-
wen to many men, or else bycause they
would haue it kept close, and knowne
but to a few. But I do not thinke mete,
that any thing should be secreete, which
may be profitable for man. For GOD
hath not made any thing for the vse of a
few,

The Conclusion.

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folke, but for the common good of all men.
And we that are the children of God, ought
to frame our selues so, that we may be
like affectioned vnto our father, who is
beneficiall to all men: who hath made
his Sunne to shine, & his raine to raine,
vpon the wicked, as well as vpon the
good, that is to say: who feedeth all men
both good and bad. For by heat and moy-
sture, which procede from the Sunne,
and the raine, all things growe vpon the
earth, whereby mans life is mainteined.
Whereof I conclude, that for as much as
Almightie God is good vnto all men, we
ought to be like minded, and not to keepe
any thing secrete, nor to hide any thing
from man that may profite him. Thus I
make an end, willing all men rightly to
bless the good creatures of God and to
giue him heartie thanks for

a
all his bene-
fites.

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